"Und dies 1st Tiruchl, und allcs i$t Semen."[9 "19] An idea continues to be a living force so long as all the nourishment in it has not been used up in phenomena. Christianity will lead man farther; man can rely on it even more. But first Catholicism, then Protestantism, after having been expansive formulas, long ago became restrictive formulas; hard sheaths and shells in which the mind is cramped. To put oneself in tutelage is a plaintive need of the mind; guardianships must not be denied or suppressed too soon. The weak mind would suffer too much and would deform itself too easily. But any formula whatever of any religion whatever can only be considered as destined to disappear. No one has ever ruined more of those worn-out formulas than did Christ.

Christianity can indeed nourish still more anarchies (these in their turn can only be considered as provisional experiments). But it must free itself now from the formulas in which, like torrents of lava, it is congealing on the surface.

I arn amazed that Protestantism, while rejecting the hierarchies of the Church, did not at the same time reject the oppressive institutions of St. Paul, the dogmatism of his epistles, in order to derive from the Gospels alone. We shall soon come, I believe, to isolating the words of Christ in order to let them appear more emancipatory than they had hitherto seemed. Less buried, they will appear more dramatically, finally negating the institution of the family (and that will serve as authority for suppressing it), taking man himself out of his environment for a personal career and teaching by his example and his voice not to have any possessions on the earth or any place to lay one's head. Ah, my whole soul longs for that "nomadic state" in which man, without hearth or home, will no more localize his duty or his affection than his happt

ness on such creatures.

No matter how much I read and reread the Gospels, I do not find a single word of Christ that strengthens, or even authorizes, the family and marriage, On the other hand, I find some that negate them: It is "because of the hardness of your hearts * . ." says Christ, speaking of the old educative laws of Moses on divorce, which those on marriage implied. The recruiting of each disciple is a carrying off from his family; out of filial respect one of them wants, before following Jesus, to bury his father; "Let the dead bury their dead," the Master says to him* "Who is my mother? and who are my brethren?" he replies when told that his mother and brothers have come to see him, and indicating all those who are listening to him, he adds: '"Behold my mother and my brethren!"

"Woman," he says to his mother who continues to love him with a

[19] "And everything is at once both fruit and seed," (Schiller: *Die Braut von Messina,* III, 5.)